DOCUMENT RESUME

ED 227 972 RC 013 883

AUTHOR Cheitman, Edith A.
TITLE The Practice of Group Work with Rural Female Populations.
PUB DATE Jul 81
NOTE 24p.; Paper presented at the National Institute on Social Work in Rural Areas (6th, Beaufort County, SC, July 26-29, 1981).
PUB TYPE Viewpoints (120) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Activism; *Feminism; *Group Counseling; Group Unity; *Rural Environment; *Rural Population; *Social Networks; *Social Workers; Urban to Rural Migration
IDENTIFIERS Consciousness Raising; Isolation (Geographic); Oppression

ABSTRACT

For rural women in America to gain some measure of empowerment, they must first have an opportunity to reinforce among themselves their common perceptions of what is happening to them in this culture. Those perceptions, while accurate, deviate from those commonly represented by the media in an urban, male-normed society. Group work is essential among rural women in order for them to be able to form the coalitions which facilitate the development of identification and group cohesion requisite for political actions necessary for their empowerment. While it is clear that group work interventions can be highly effective in working with rural women, the pervasive milieu of rural culture can work against the group practitioner. Rural women are physically and socially isolated. The "woman-as-chattel" mentality appears to be more evident among rural people. Familial independence and mistrust of available social services can lead to lack of problem identification and resolution. Another issue which contributes to the oppression of rural American women and which has profound impact on group practice stems from the importance of their use of an informal news network as the major source of information on which they make decisions by which they function on a day to day basis. (BRR)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED227972

THE PRACTICE OF GROUP WORK WITH RURAL FEMALE POPULATIONS

by

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Edith A. Cheitman
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Edith A. Cheitman, M.S.W., Ph.D.
School of Social Work
University of Connecticut
West Hartford, Connecticut

Paper presented at the National Institute on Social Work in Rural Areas (6th, Beaufort County, SC, July 26-29, 1981).

CE 013883

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

The Practice of Group Work
With Rural Female Populations

Introduction

The following discussion of group practice with rural women is based on four primary assumptions:

First, that we live in an urban male normed society in which to be rural and female is so great a deviation from the norm that rural women are very nearly invisible as a doubly stigmatized group--a forgotten class.

Second, that in this society political and economic empowerment are basic precursors of personal freedom and that social visibility is a necessary precursor to political and economic empowerment.

Third, that groups of individuals working together more easily attain political empowerment than individuals working alone. While Berle (1967) posits power as a strictly personal attribute, even he sanctions the concept of collective power in the following statement:

> "When one speaks of the power of a collective group--a state, a corporation, a political party, a trade union--the phrase is shorthand. It conceals the fact that the group had achieved an organization, had conferred decision-making power upon, or at least its exercise by, certain individuals formally or informally recognized as power holders."

Fourth, that people in leadership roles working with groups of individuals who are stigmatized by their non-membership in the population on which this society is normed need to be aware of the special factors affecting the group in order to deal effectively with the influences of those factors on the group processes.

Practitioners who are aware of the life situations of their rural clients will perhaps escape scathing indictments such as this one by Donna Redmond quoted in "Hillbilly Women" (1973).

> "One girl VISTA told me recently that I don't know anything about life because I had never been to college, never been to New York City. Said I didn't know anything about what's really going on, like campus riots and all that crap. I may live in my own little world, but as far as knowing anything about life, that's a bunch of bull. Cause you just don't get pregnant, get married at fifteen, get divorced, work to support your kids and yourself without knowing a little bit about where it's really at. And I don't care if she has hitchhiked all over the country. Anybody that's got damn little enough sense to get out and hitchhike these days ain't too up on what's happening.
>
> I really have this thing with these VISTAs, them coming in here with this idea that we're a bunch of poor ignorant hillbillies. I'm proud to be a hillbilly. And if you don't like the way I talk, then, damn it, go home! And don't make fun of my Southern accent, and if I want to eat grits for breakfast...dang straight. I think grits are the greatest thing that come along.
>
> I wonder if these VISTAs ever put the shoe on the other foot and figured if it wasn't for us "poor old ignorant hillbillies" they wouldn't have a damn place to go for them to feel good. But they're gonna make theirselves feel really big. They've all come from upper middle-class families, all had Mama and Daddy handing them everything they ever wanted, ever needed. And as for their college educations, take your college educations and shove it.

Okay. That'a great. They come down here and they gonna tell me about poverty? They tell us they're frustrated, they can't communicate with these people here. How the hell they gonna communicate with us? They haven't lived our lives. They don't know what it's about. They want to have "gut feeling." All right then, damn it. Give up Mama and Daddy, don't go back in a year. Come down here and spend the rest of your life. Forget your college education you got so you could get a good job in some Northern-based plant that's got their little sweatshops down here. Fine. But don't take advantage of cheap mountain labor. Live like the rest of us do.

I don't think anybody who is so hung up with "Who am I, where am I going?" has got any business trying to help somebody else. VISTA: Take a year out from living to decide what you want to do...at the expense of the poor people and the taxpayers. What are they going to change anyway? These folks here know who they are and where they're going. Ain't going to go nowhere except where they been for the past sixty years."

Anyone who takes exception to any of the above premises will probably find no value in the following discussion.

Preface

There are very few things that one can posit about rural women in the last half of the twentieth century without fear of contradiction although that contradiction may be less than well-documented. Rural women are in a Promethean stage of their development.

Rural American women, functioning, as they do, in an urban male normed society whose norms are broadcast constantly throughout the country by all the media, are a doubly stigmatized, nearly invisible minority. The degree of their stigmatization and resulting invisibility makes them, perhaps, one of the most oppressed groups in our country.

The psychological damage that media representation alone does to rural women is insidious and works deep in their psyches. Elizabeth Janeway (1974) describes this phenomenon well when she says:

> Is the image the self? The idea is repugnant. Are we only who we seem to be? Surely the suggestion that we are just that is the source of a great deal of anger and frustration that women have felt for so long and have only recently been able to bring up to consciousness and confront openly. All of us, I imagine, would deny that our true, felt, identity can be defined by an image stamped on us like a seal drawn by the outside world. We have felt for a long time that the assigned image of woman, acted out in the role-behavior expected of us, has not offered us self-fulfillment but, rather, has functioned as mask, as screen, as armor--most of all as <u>barrier</u> between the inner self and the world. Whatever the momentary pattern of that image, every woman who has ever lived would surely cry out. "It is not I".

Essentially, the social position of rural women has not changed in the last fifty years despite major changes in rural economics as the means of production moved from the small family farm to agribusiness. (The effect of the gradual and deliberate erosion of the viability of the independent family farm on the position of rural women is an issue more complex and pervasive of the rural atmosphere than can be dealt with in the context of this paper which proposes to address all rural women rather than the specific sub-group of women who farm.)

Where there have been changes women may, in fact, have lost a great deal of their power as a result of the industrialization of agriculture and the general cultural trend towards an urban norm. As Smith (1970) mentions, in relation to the feudal agricultural societies such as those of the Greeks of the Homeric age:

> "they witnessed a near balance between men and women, each with specific and honorable roles and the workable equilibrium between sexuality and order. Masculine and feminine roles were more sharply polarized, more dramatic and more formal. Sexual tensions and anxieties certainly existed, but they were suppressed or ritualized."

If such a statement of "equilibrium between sexuality and order" could be applied to the status of rural American women in the twentieth century (which is highly doubtful) it would be appplicable in spite of, rather than because of, cultural changes.

While the changes through which rural women are going at times seem to be indefinite and diffuse, there are certain

identifiable themes in their emergence as a recognizable group which can be isolated. In addition, a number of factors which make the oppression and stigmatization of rural women different from that of other oppressed and stigmatized groups provide particular challenges to the group practitioner who would work with them. Six of the most striking of these factors will be discussed in the following.

First, rural women are physically isolated relative to women in urban settings. They do not generally have physical access to the activities and services that they need nor, frequently, to each others support since there is virtually no public transportation available in rural areas and, if the family is fortunate enough to have an operable vehicle, it is seen as primarily the property of the husband or other male head of household.

A second issue logically following from the first point made is that of social isolation since the great physical distances which separate neighbors can lead to extreme social and emotional isolation for rural women. The implications for practice will be discussed later.

A third strong influencing factor in the oppression and stigmatization of rural women is support from the folkways and mores in rural areas of female oppressive behavior. The "woman-as-chattel" mentality appears to be more in evidence among rural people, particularly those who are impoverished, than in other mainstream cultures.

A fourth major factor contributing to the oppression of rural women is that of familial independence and mistrust of available social services which can lead first to the women's not identifying problems and then obviously to their not being able to mobilize around identified problem areas to create or obtain community resources to meet their needs.

A fifth theme is the lack of positive role models for rural women. Jane Threatt, Executive Director of Rural American Women, Incorporated, summed up the position of rural women vis a vis the role models available to them on television (their major source of information and valuing) as follows:

> "The television media, when they have bothered to look have too often portrayed an image of rural people that is distorted, outdated, and damaging... Too often rural people are stereotyped--as the people left behind, the ones who didn't have enough ambition or energy or intelligence to move to the cities where the best jobs and other opportunities are bound to be located. The 66 million people living in the rural United States have a deep reservoir of lively, important stories to tell and a hunger for accurate and sensitive portrayal of their lives in television news, television documentaries and television serials. Television programs over-represent male perspectives, offer stereotypical views of children and older people and women... Television provides a special window on the world. It determines people's perceptions. It can create its own reality--and the psychological effects can be devastating."

The sixth issue which contributes the oppression of rural American women and which has profound impact on group practice stems from the importance of their use of an informal news network as the major source of information on which they make the decisions by which they function on a day to day basis. This informal news network can be either the strength or the bane of the group worker as she enters the rural setting

depending on how adept she is at identifying network members, locating them and tapping into the system.

While in many ways the system functions positively for impoverished rural women as it passes on news of well-baby clinics along with the recipes for ways to turn government surplus canned meat into something--anything--a family will eat; it has, at the same time, two very real drawbacks.

The first is that information passed on through the network often becomes garbled and inaccurate. As Jennie Stoler observed in her 1979 study of women in rural Vermont.

> "it is clear that women most often viewed the outside world and formed their opinions in relation to or in terms of the impact of the various policies and institutions on their families or their own communities. This is not surprising in that women have always formed the interface between the family and the community (the church, the school, the grocer, etc.). Issues were very often perceived in very pesonal rather than general policy terms. Thus opinions were most clearly formulated and verbalized on community issues, becoming vaguer as conversation dealt with state and federal issues. A lack of access to accurate information very obviously contributed to such vagueness."

Information gathered through this informal network clearly leaves rural women at a disadvantage in the area of organizing to take political action on a policy-making level which might in some ways serve to improve their situation.

A second, and potentially more dangerous, feature of the informational system is its ubiquity and its governance, in general, by the female-oppressive folkways mentioned earlier.

There is little, if any, sense of confidentiality about a rural woman's talk or action. Everything she says or does becomes community property and, to the degree that she is invisible as a separate creature in rural research and in mainstream culture, to such a degree she is marked for observation in her real life.

Perhaps the primary overarching principle which governs the life of most rural women and the one which has the greatest implications for the group practitioner in the rural setting is that of highly valuing independence and individuality. In a setting which is in many ways inimicable to their needs and one which allows them little contact with one another from which to build community and political support, rural women learn to treasure their own beliefs and their own individual value systems. This can be either their strength and their downfall for, while it is the power which sustains them in their individual lives, it is, at the same time, the barrier that keeps them from coming together to seek political and social empowerment.

Perhaps unconsciously the profession of social work has mirrored the ambiguity and confusion of the position of rural women in our culture. While I do not intend to be pejorative towards the recommendations of the NASW Rural Social Work Task Force in its Proposed Policy Statement on Social Work in Rural

Areas I would like to quote and comment on the following statement:

> "Two categories of issues have been identified, namely, issues concerning service and education and issues related to public policy. In the latter category, the policy lists health care, transportation, housing and land ownership, schools and post offices, and women."

There is something alarming about an enumeration of rural problems in which women are listed in parallel structure with institutions, and, in serial order, at the end of the list.

DISCUSSION

In order for rural women in America to gain some measure of empowerment they must first have an opportunity to reinforce among themselves their common perceptions of what is happening to them in this culture which perceptions, while accurate, deviate from those commonly represented by the media in an urban male normed society. Use of group work interventions promote the optimum dynamics for facilitating the development of identification and group cohesion.

Group work is also essential among rural women in order for them to be able to form the coalitions which are necessary to take the political actions necessary for their empowerment.

While it is clear that group work interventions can be highly effective in working with rural women, the pervasive

milieu of rural culture, as delineated above, can work against the group practitioner. At the same time, there is an overlay in working with groups of rural women of some common "female" group dynamics which can also be counter-productive in some instances. As a result of elements at work in the "rural" and "female" systems the group practitioner in rural areas needs, to be prepared to find herself in "double jeopardy" from time to time.

For example, while it is generally accepted that groups consisting entirely of women show an extraordinary ability to support one another and to elicit from one another statements of agreement, all-female groups frequently display difficulty in dealing with confrontation and experience problems in the area of conflict resolution which might enable the group to progress to the point at which it is able to take political action. These "female" characteristics of groups are particularly problematical in dealing with rural women when they are coupled with the givens of great diversity of value systems and the high value which most rural women place on individual independence.

Overlaying these two problem areas we find yet another: that of widely varying levels of "feminist" consciousness which is common in rural areas, again because of the high value placed on individuality. Turning to Kjervik's (1979) delineation of four stages of consciousness of sexism one can postulate a group that is made up of varying numbers of members who fall into each of the four categories. Some members may be

at Stage One --that of making connections, the pleasant stage in which the woman is delighted to see that things that made her feel uncomfortable in her past now make sense as part of a coherent and social whole.

Other members may be at Stage Two -- that of anger. These group members are at a point in which they begin to experience the problems of sexism as overwhelming and may have little, if any, tolerance for the slightest male sexist behavior or the slightest espousal of such behavior by other group members.

Still other members may be in what Kjervik refers to as Stage Three -- that of action. These women are interested less in hostility than they are in being politically effective. They may also evidence some signs of severe depression when their political activism does not result in the ends which they sought. These women, despite some of the problems they introduce, frequently turn out to be the motor forces, the energizers, of a group.

Yet other women in the group may have reached what Kjervik refers to as the fourth stage of awareness, that of balance. These women are at a point where they have learned to work for small, objective changes one at a time. They have learned to challenge the energy of the first three stages of consciousness to become effective in acceptable ways within their communities while, at the same time, having lessened those stresses which one places upon herself when she asks for too much too soon.

In addition to Kjervik's four stages I would posit a fifth - that of zero awareness of feminist issues. In rural areas, when women join together around issues of common concern, the practitioner must anticipate that she will be working with some women who have what have come to be known as "traditional" values. It requires extreme skill and sensitivity on the part of a group worker to balanace the tensions created ina group of such divergent population. As a practice example I would cite the first Northeast Conference of Rural American Women, an organization devoted to the concerns of rural women on the national level, at which most of the dynamics cited above were played out.

Less than four years old, Rural American Women had had some success in pulling together women of varying backgrounds at a consulation in Washington, D.C. at which the major task was to make recommendations to the Carter Administration regarding the guidelines for small community development in order that they would be more relevant to the needs of rural women.

The Northeast Conference was a more regionally oriented meeting with similar goals. Members of and delegates to the Northeast Conference came from Pennsylvania, New Jersey, New York, and New England and, in addition to representing a great geographic diversity, also represented a wide diversity of interests. Ages of women participating ranged from late teens and early twenties through late sixties to early seventies and included urban in-migrants as well as native-born women.

True to the rural tradition of independence and individuality each one of these women came with her own agenda for what should be accomplished during the program and, within a period of the first day, had found other women who shared her point of view. By the beginning of the second day of the conference, lines had been drawn delineating a number of conflicts. Older women were accusing conference leaders of exhibiting ageism, since a group of very energetic young women, mostly in-migrants to rural areas from the cities, appeared to have taken control of a number of the workshops. These younger women, for the most part university-trained, were highly verbal and used to working in settings such as the conference. This training gave them superior skills in this particular setting and the older women, who had worked on farms and in rural areas most of their lives, took exception to situational inequity. Another battle which raged quite strongly was that between those women who advocated organic farming and those who favored the more traditional chemical-based fertilizers to be used in the production of food. Smokers versus non-smokers became an ideological issue with non-smokers sniffing loudly every time they neared a smoking area while smokers proclaimed in loud voices what fine convivial people were those who chose to use tobacco. The one black woman at the conference rightfully accused the entire assembled company of racism and inquired why there was not one black or third-world woman representative on any of the panels. Pro and anti-nuclear proponents conducted ongoing skirmishes of increasing vituperation. At one point it appeared as if there was going to be a movement to discredit anyone whose hair was other than its natural color. Fortun-

ately, this particular issue died aborning.

Actually it is not surprising that the conference went through this phase in its development. Given the fact, as mentioned before, that rural women are an extremely diverse group who treasure their own individuality coupled with the fact that women, typically, when placed in groups, are better able to support and affirm one another than to deal with confrontation, no situation other than that described above could reasonably be expected.

It was unfortunate that, by the time conference leaders were aware of the extent of the polarization of the group at the conference, there was hardly any time to utilize interventions which would have resulted in greater cohesiveness of the group assembled. A few individual women did attempt, by addressing the conference members assembled for general meetings and meals, to stress the need for solidarity if any true empowerment was to be achieved as a result of the conference, but by this time individual needs and priorities were far too well entrenched for such pleas to have any effect.

By the end of the three-day conference, at the summation, when confrontation was inevitable, over one-half the delegates had gone home and 50% of those remaining chose not to attend the concluding comments.

One should note that other regional conferences of Rural American Women fared much better than the one held in the

Northeast, perhaps because of greater group homogeneity in other areas of the country. It seems reasonable that the area covered (from Pennsylvania through northern Maine and Vermont) would produce a high degree of diversity of points of view. In addition, the phenomenon of urban feminist in-migration to rural areas from urban areas may be limited to the East Coast. Nonetheless, the concerned group practitioner might well be prepared for these sorts of complications as she approaches dealing with groups of rural women.

Implications for Practice

There are several implications for practice to be drawn from the above discussion. First, it comes to mind that the practitioner with groups of rural women may need to have different expectations for process and outcomes than she may need to have with other groups. Schopler and Galinsky (1981) in their article "When Groups Go Wrong" stress the need, as expressed by group leaders,

> "...for having members with common attributes, for limiting the size of the group, and for screening potential group members to ensure that individuals were appropriate for the group and could realize their expectations."

While this may be possible in some rural areas when group practice focuses around specific issues, the rural group practitioner will probably, more than her urban counterpart, have little control over group composition and must be prepared for the resulting dynamics of the situation.

Member expectations may need to be modified as well and the task of modification may fall to the group leader. Formulation of group norms by a diversified population is more likely to result in norms which are somewhat dissatisfying to a large number of group members and wholly satisfying to none. The group leader in a rural area may need to be somewhat more directive in keeping the group on target in relation to their chosen task or tasks, and, in addition, it may be helpful if this task is one that will result in a tangible result with a "payoff" for all members.

Women practicing in rural areas may want to note that in general, it is not the nature of rural women to reveal a great deal of personal material early in the group's formation. In light of this the practitioner with rural women may do well to help the group bond around a community issue. Through achievement of one or more of their established goals, group members may find that they more easily relate to one another and may then begin sharing personal information. Since the major problems facing rural women at this time can be easily viewed as primarily related to empowerment rather than to issues surrounding individual therapy, none of the above characteristics of the rural female population need be a hindrance to effective group practice in rural areas. A group can bond together to obtain equitable family farm inheritance laws without sharing intimate personal details.

The practitioner in the rural area should, in all probability, be prepared for and expect some difficulties with

confrontation and conflict resolution and should have her skills in these areas more sharply honed, perhaps, than usual. In dealing with anger and confrontation the practitioner may do well to consider the words of two women who wrote to Barbara Deming and were quoted by her in her book "We Cannot Live Without Our Lives."

The first woman writes:

> "It's a rotten shame that middle-class people get so uptight, uneasy about so-called violence. Y'all, in fact, seem not to understand that often the most healthy, beautiful thing to happen is for people to have a knock-down, dragout fight. It's just another form of communication .... All I hear is peace, peace, love, love, Barbara, that is not what I want. I want friction, confusion, confrontation--violent or not, it doesn't matter. People grow when they are agitated, put up against the wall, at war. All the peace talk is merely a cover-up for weakness, or unwillingness to wage total struggle.... This I have learned from experience."

The second woman states:

> "Good healthy anger at the appropriate target is...just as pure and justified as feelings of love, joy, etc.... Your reason for not accepting it may be similar to what mine was; being brainwashed all my life into thinking that such emotions were wrong."

Deming states in relation to both letters that many people fear so-called violence as much as violence itself; fear the stark confrontation of honest communication, of "telling it like it is." The rural practitioner will do well to examine her own feelings and characteristic reactions in these areas and be prepared to help group members work through their own ambivalence about confrontation.

Another issue to bear in mind is that, because a number of rural families, unlike most of the rest of the population of this country, have lived in their geographic areas for considerable periods of time (e.g., several generations) the practitioner in a rural area needs to be aware that she may encounter conflicts rooted not in immediate circumstance but in events which happened a number of years earlier.

As mentioned earlier, early identification of one or two issues of mutual concern which group members in common stand to benefit from discussing or working to effect change upon can assist the practitioner in avoiding early confrontation with these historical conflicts.

The rural practitioner must, of course, also overcome the traditional wisdom which states that groups do not work in rural areas because women do not have transportation, there is no place to meet, rural people are afraid to disclose in front of their neighbors, and so forth. Practitioners in rural areas need to be ready to modify traditional group structures and their own expectations so that they meet the needs of rural clients. While rural women may not be likely to drive thirty miles to the community center of the practitioner's choice or to the mental health center where the practitioner works to meet in a group some February evening during a snowstorm, they are reasonably likely to meet at one another's homes or in settings which are familiar and convenient to them.

Some practical evidence exists that rural residents exhibit greater tendency to use group techniques naturally and in socially aware and responsible ways than urban residents. For example, in a number of rural New England areas it is a given that, if some disaster befalls a family in the community, two things will happen. First of all, an improvised container for cash donations will appear on the counter by the cash register at the two local general stores, each container clearly marked with a statement such as, "For the family of John Smith, burned out night of January 12." Secondly, almost without fail, there will be a community supper, proceeds of which to go to the same family. One can be fairly sure that a considerable amount of group effort has been expended when one sees some 30 to 50 casseroles sitting on a long table in the cellar of the Congregational Church one Saturday at six o'clock.

One must also note that the "networking" which has become so fashionalbe among rural professionals recently is an outgrowth of the natureal helping networks that rural people have relied on for generations.

CONCLUSION

As the pie of economic resources is cut into ever-smaller pieces under the current administration's budgetary knife, stigmatized minority groups more than others need to tend to their status vis a vis political empowerment. Rural women, as a recently emerging, doubly stigmatized, nearly invisible minor-

ity, are more challenged in this area than those minorities which are more firmly established. In terms both of objective economic factors and subjective strength, the use of group work with rural women to fix and maintain their identity as a group in going after the resources which they need will become increasingly important. Group work is one of the most effective ways of bringing about political empowerment and group workers familiar with the special characteristics of rural women will be in an excellent position to bring about the empowerment of this population whose members are past mistresses of the art of Reaganomics--doing more with less.

Bibliography

Berle, Adolf. A. Power. New York: Harcourt, Brace & World, Inc., 1967.

Brownmiller, Susan. Against Our Will: Men, Women and Rape. New York: Simon and Shuster, 1975.

Chafe, William H. The American Woman. New York: Oxford University Press, 1972.

Chesler, Phyllis and Emily Goodman. Women, Money and Power. New York: William Morrow and Company, Inc., 1976.

Coles, Robert and Jane Hallowell Coles. Women of Crisis. New York: Delacourte Press/Seymour Lawrence, 1978.

Galinsky, Maeda J. When Groups Go Wrong, Social Work. New York: National Association of Social Workers, Inc., 1981.

Janeway, Elizabeth. Between Myth and Morning, Women Awakening. New York: William Morrow & Company, Inc., 1974.

Joyce, Lynda M. and Samuel M. Leadley. An Assessment of Research Needs of Women in the Rural United States: Literature Review and Annotated Bibliography. Pennsylvania: Pennsylvania University, 1977

Kahn, Kathy. Hillbilly Women. New York: Doubleday & Company, Inc., 1973

Kjervik, Diane K. Women in Stress. "The Stress of Sexism on The Mental Health of Women". New York: Appleton, Century-Croft, 1979.

Lifton, Robert Jay. The Woman in America. Massachusetts: Edited by Robert Jay Lifton. Houghton Mifflin Company and the American Academy of Arts and Sciences, 1965.

Paige, S. Diane. Catalyst for Economic Justice: Profiles of Eight Maine Communities. Women's Training and Employment Program, Augusta, Maine, 1980.

Schopler, Janice H. When Groups Go Wrong, Social Work. New York: National Association of Social Workers, Inc., 1981.

Smith, Page. Daughters of the Promised Land. Canada: Little, Brown & Company, 1970.

Stoler, Jennie. A Study of Rural Vermont Women. Vermont: Commission on Women, 1980.